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S E R M O N,
ON THE OCCASION OF
THE GENERAL THANKSGIVING,
THURSDAY, NOVEMBER 29, 1798.

PREACHED AT THE UNANIMOUS REQUEST
OF THE
CORPS OF LOYAL VOLUNTEERS,

OF

Saint John, Southwark,

AT THEIR

PARISH CHURCH,

On SUNDAY, DECEMBER 23d.

By the REV. WILLIAM JARVIS ABDY, A. M.
CHAPLAIN TO THE CORPS.

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SEERMON

ON THE DECISION OF

THE GENERAL THANKSGIVING

THURSDAY, NOVEMBER 12, 1875



CORPS OF ENGINEERS

By JOHN J. HARRIS

CHURCH

OF THE UNITED STATES

BY JOHN J. HARRIS

CHURCH

OF THE UNITED STATES

CHURCH

BY JOHN J. HARRIS

ADVERTISEMENT.

THE Author of the following Sermon, returns his sincere Thanks to the Officers and Gentlemen of the Loyal Volunteer Corps, and to the Parishioners of St. John's, Southwark, for their favorable Reception of it when delivered from the Pulpit; and for the handsome manner in which so many of his Friends solicited and supported its Publication. And whilst he takes the liberty of dedicating his Discourse to them, as a grateful Testimony of the affection he bears, and of the obligations he is under to them, he cannot but devoutly pray, that by the Divine blessing, it may be the means of promoting the great ends of his ministry among his Parishioners, in the increase of true Religion and sound Morality; and in the continuance of that regard to the welfare and happiness of their Native Country, by which they have so eminently distinguished themselves.

CHARLES-STREET, HORSLYDOWN,

January 28, 1799.

THE JOURNAL

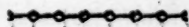
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S E R M O N.

EXODUS---Chap. 15---Verse 1 and 2.

" Then sang Moses and the Children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord: for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea.---The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him."



IN the ever-memorable year fifty-nine; a year which some of you, brethren, I doubt not, well remember:---In the *same* month, and on the *same day* of the month, the inhabitants of the British land were called together, upon an occasion similar to that which on the *twenty-ninth of November*, brought us into the sanctuary of God.---We were then, as we are now, at war with France; a Power which under the opposite forms of monarchical and republican, hath always been hostile to the laws, the liberties, and the religion of Britain: and the God of Battle was pleased to give the most signal successes to our arms, both
by

by sea and land, particularly by the defeat of the French army in Canada, and the taking of Quebec. Nor hath He *yet* withdrawn his wonted favor and protection from us:---No! blessed be the name of God for ever and ever, he still continues the Father and the Friend, the Saviour and the Deliverer of our highly favored, tho' much envied Island.

And we were lately assembled in his house of prayer, to adore and praise him for the great things he hath hitherto done for us, and to beseech his divine Majesty so to order and direct the progress and the issue of the war, that the year *ninety-nine* may be as glorious in the annals of our Country, as the year *fifty-nine*!--As glorious, not so much by our victories, as by that to which we hope in God all our victories will lead us, and in which they will all terminate---*The security of our native Country, and the establishment of PEACE over the whole habitable Globe.*

Thus, brethren, was my mind impressed when I sat down to prepare for meeting you on the late *Thanksgiving Day*: and after having recourse to the Oracles of truth, and examining many histories and many passages, I could find nothing more striking, nothing more sublime, nothing more appropriate to the solemn, tho' joyful occasion, than the words which have been read to you, as my Text this morning.

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The discourse prepared for the Thanksgiving, through a circumstance, of which I had not the most distant idea 'till I came to Church, was not preached :---*But at the very obliging request of the Corps of LOYAL VOLUNTEERS*, such as it is I will now give it you : and as Thanksgiving is a duty never unseasonable, I hope that it will excite every grateful sentiment, and protract the discharge of the duty beyond the day more immediately appropriated to it.

“ Then sang Moses and the Children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord: for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea.---The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.”

The history to which these words relate, is the miraculous deliverance of God's ancient people from Pharaoh and his army, and the total destruction of their fierce and formidable enemies. And the passage of which they are the beginning, is the song of Moses, the servant of the Lord, indited by him, or rather by the spirit of God who spake in him; and sung by him and the Israelites on the shore of the Red Sea, on that ever memorable and glorious occasion.

From the words of our Text thus introduced to your notice, I would
first

first make some general observations, and then draw some particular reflections, suited to our present national circumstances, and to those signal mercies which are now the subject of our praise and thanksgiving: and may the Lord God Almighty accept this tribute at our hands, through the mediation of Jesus Christ, and by the grace of his holy Spirit form us a people to himself, who from this day forwards shall shew forth his praise and live to his glory.

We would observe in the first place, the propriety of the duty of public Thanksgiving, and the antiquity of this religious custom. "*Then sang Moses and the Children of Israel this song unto the Lord.*" They did not content themselves with celebrating the wonders which God had wrought for them in private, or in their respective families and tribes; but as the deliverance was general, and accomplished in the most open and illustrious manner, all were to join in one public act of praise and Thanksgiving! Moses, who had the conducting of this whole business, from the near access to God with which he was favored, knew that it would be highly acceptable to his divine Majesty. And it should seem that at this happy period, the whole body of the people were under a special influence from God; for after Moses had finished his exquisitely grand and noble composition, it is added, verse 20 and 21---"*And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them,*

them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.”

And besides the acceptableness of this service to God, and the probability there is for supposing, that by his immediate suggestion the Jewish legislator was led to institute it:---the propriety of the thing must naturally strike the mind of every person that owns the providence of God, and has the smallest spark of gratitude within him. We applaud the skill and courage of subordinate agents! We illuminate our houses from one end of the land to the other! We proclaim their names and celebrate their deeds with almost enthusiastic rapture, and make the most spacious roofs resound with their praises! National gratitude willingly renders this tribute: nor can that *great Being* be forgotten by any but stupid infidels, who inspires our Commanders with all their wisdom and bravery; “He who by them giveth victory unto Kings, and delivereth his servants from the peril of the sword.” To forget Him is ingratitude!--is insensibility!--is brutality!--*To forget Him, is to forget ourselves!*

But whilst the common sense and reason of mankind approve this duty, under the idea of fitness and propriety, the example of Moses and the Israelites is in effect an injunction to the performance of it; and such their example has been considered by succeeding ages and generations down to the present day. Not to mention a variety of other

signal interpositions of divine Providence, in favour of his Church and People, which were celebrated with acts of public Thanksgiving:---we find David, and Solomon, and Hezekiah, and other pious Kings, Rulers, and Legislators, engaged with their subjects in this delightful work. And the 18th Psalm, which is copied with some few variations from the 22d chapter of the second book of Samuel, seems to have been composed, not merely for the private use of its devout author, but for the Church of God at large on such occasions. For it was delivered to the chief musician to be set to music; and is entitled, "A psalm of David the servant of the Lord, who spake unto the Lord the words of this song, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul."

The antiquity, therefore, of this religious custom, is evident; and the characters of those distinguished personages by whom it was at first instituted and afterwards adopted, give it the highest sanction, and authorize its perpetual observance in the Christian, as well as in the Jewish Church. For there is something truly venerable in antiquity, especially in that which has the stamp of truth and godliness upon it. "He established (says the Psalmist, 78. verses 5, 6, and 7, alluding to the ministry of Moses) a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should
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arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments."

Having taken notice of the propriety of the duty of public Thanksgiving, and the antiquity of this religious custom; we observe, secondly, that in the song which Moses compos'd for the solemn occasion, he chiefly aims at giving glory to God, for the signal deliverance he had wrought out for his people. "I will sing unto the Lord," or unto Jehovah, who is the King of Kings, the Lord of Lords, and the only ruler of Princes! Unto him from whom all power, and strength, and victory is derived; and who "Doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou?" Dan. 4---verse 35.

This is that great Being whom Moses and the Children of Israel celebrate, for having so gloriously triumphed over his and their enemies. My brethren, the cause of a people who have God's word and worship established among them, is the cause of God: and he hath never fail'd to espouse and maintain it, against the most fierce and formidable opposition. We, indeed, are a very sinful disobedient nation; and justly might he disinherit us, for our manifold and heinous provocations: still his sanctuary is in the midst of us, and for the sake of those that have taken refuge in it, and are daily praying, "Spare thy people,

people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them, and say among the people, where is their God?" For their sake, through the intercession of the great High Priest over the House of God, he hath hitherto spared, and not only spared and preserv'd us from confusion, from disgrace, and from destruction; but he hath even honored and exalted this little Island, above most of the other nations of the earth. So that we may well join this day in the song of Moses the servant of the Lord, and excite one another to praise and magnify his name, in the sublime and emphatic language of our text:---"*Sing ye to the Lord: for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea.---The Lord is my strength and song, and he is become my salvation.*" As the words are very applicable to our present design, so is there a very striking correspondence betwixt the occasion to which they relate, and that marvellous appearance of God in *our* favor, which we now celebrate.

The Jews, by divine command, had just left the land of Egypt, where for many years they had endured the utmost cruelty and oppression, and were now on their march to the promised land. Pharaoh, instigated by those infernal passions which always occupy the breasts, influence the counsels, and direct the actions of the tyranical oppressors of mankind. Pharaoh, with a mighty host of chariots and horsemen, immediately pursues these poor distressed fugitives, boasting as
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he went along, verse 9:---“I will overtake, I will divide the spoil, my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.” And has not this been the language of that enemy, which for the last seven years God hath suffered to be the scourge of Europe? His designs, indeed, against other nations have been more concealed; and his expressions, consequently, more flattering and soothing; and by these means he hath deceived and ruined them. But against Britain, his hostile intentions have been openly avowed: and stopped by no disappointments, what he has *threatened*, he has uniformly *attempted to accomplish*: “I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.”

Such was the language of Pharaoh against Israel, and such has been the language of the Gallic Pharaohs against the properties and possessions, against the persons and lives, against the laws and the religion, of the British Israel:---a people near and dear to Jehovah:---a people that serveth him! But after all their proud boastings; after all their formidable preparations; after all their powerful and repeated attempts on England and Ireland, what has been their success? Has it not, brethren, been very similar to that which the Egyptians met with when they adventured to follow Israel into the Red Sea? And can we think of what the Lord did *there*, more than three thousand years ago, for the Jewish Church, without recollecting with the devoutest gratitude,
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the glorious *first of August* in the *present* year, when on an *Egyptian river*, he wrought out so great a deliverance for us; and we trust in its consequences for the whole Christian world, by the victory which he gave our Fleet, under the command of an Admiral, who has merited the applause of his grateful Country, not less for his piety and humility, than for his personal courage and bravery! And though we would not insult over our vanquished foes, but would rather lament the fate of those who perished in the Engagement; earnestly praying that God would send peace, and thereby stop the effusion of human blood:--- yet, surely, we are not violating the rules of Christian charity, if when considering what they intended against us, and indeed, against other empires and nations that had not then oppos'd and resisted their unjust claims to universal dominion:---we join in the song of Moses, and with him thankfully acknowledge, verses 10, 11, and 12,---“Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them.”

Towards the close of the last year, we met together on an occasion similar to that, which lately brought us into the house of God. Then, as well as now, the voice of praise and thanksgiving resounded through the land. But brethren, whether *Howe*, or *St. Vincent*, or *Duncan*, or *Nelson*, or *Warren*, be the instruments---how highly and
justly

justly soever we honor them, and the *other* brave *Defenders of their Country*,-- yet the **WHOLE GLORY** must be ascribed to **GOD!** In this they have nobly taken the lead. "Almighty God (says the gallant Nelson) has blessed his Majesty's Arms in the late battle, by a great victory over the fleet of the Enemy." And his example seems to have diffused a religious spirit, and a thankful acknowledgment of the divine goodness throughout the nation. Oh that by means of the solemn services of this day, it might become a fixed and an abiding principle within us, that shall lead us, and thousands and tens of thousands of our Countrymen, to a right understanding, and a zealous profession of "The truth as it is in Jesus;" and to that uniform and distinguished piety, which is inseparably connected with it!

Indeed, this, as I would observe, thirdly, is the improvement which Moses makes of God's wonderful appearance in the behalf of his people; ---verse 2, "He is my God, and I will prepare him an habitation; my father's God, and I will exalt him." The Egyptians were idolaters; and one grand cause of the enmity and opposition they manifested against the people of God, was their profession of the true religion, and their refusing to join in their impious and idolatrous worship. Other circumstances might concur, but as this was an insurmountable objection, not only to their incorporating themselves with the Egyptians, but also to their continuing in Egypt any longer than they were compelled to it:---this was the principal reason of their treating them with
such

such severity whilst under their power, and of their pursuing them with such force and fury, when they, by the hand of God, had departed from them.

My brethren, the true religion has always been opposed and persecuted by idolaters and infidels. They have found it the strongest barrier against all their designs of enslaving and degrading mankind; and therefore, they have uniformly and perseveringly laboured, as the occasion required, to subvert it by secret frauds and conspiracies, or else to extirpate it, by open force and violence. The former of these engines, it hath of late been proved, has for a long series of years been employed throughout Europe, by the *French Illuminati*, to pave the way for that explosion which hath taken place in their own country, and in all other countries which have submitted to the Republican Yoke. Our country hath not been neglected by the pretended advocates for the rights and liberties of mankind: but although we have had the Apostles of Sedition and Infidelity, with their uplifted banners among us, and too many it is to be feared, have secretly inlisted under them:---yet, thanks be to God, and to the care and vigilance of the Government, the infection is by no means general; nor can it be, whilst Britons are true to themselves, i. e. to those wise laws, and to that holy religion, on which the British Constitution, in Church and State, is evidently founded. "He is my God," should every true Briton most devoutly say, with his lips, in his heart, and by his life:

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“He is my God, and I will prepare him an habitation ; my father’s God, and I will exalt him.”

Our venerable ancestors have done this before us :---not to speak of their pious care in building churches, and providing a maintenance for those who minister in them ; in endowing schools for the education of our youths ; and hospitals and alms-houses, for the sick, the indigent, and the aged---They have handed down to posterity “the faith which was once delivered to the saints ;” that form of sound words contained in the Articles, the Homilies, and the Liturgy of the established Church : where the redemption of Christ, and the grace of his Spirit, are both the foundation and the materials of that spiritual building, which God has been erecting from generation to generation, in the souls of all true believers, for the glory of his own name, and for their eternal salvation.

My brethren, religion is a personal concern, and it is the dearest and the most important concern of every rational and accountable being, under the widely extended canopy of Heaven. It is, therefore, the concern of the rich, and of the poor, of the wise, and of the ignorant, of the citizen, and of the soldier : certainly then, it is the concern of you, *Gentlemen*, in whose persons these two dignified characters are blended. And it is a concern, which if it be properly regarded, will

reflect additional honor on you, and render your generous services more highly beneficial both to the Church and to the State.

Believe me, *Gentlemen*, the ministers of religion, consider *you*, and the professed design of your associating in a *military capacity*, in the most respectful light; and they heartily join in that tribute of gratitude which the friends of loyalty and religion are bound to render, for your distinguished patriotism in these turbulent and dangerous times. We rejoice to see you on these public occasions, and on the stated seasons of divine service, in the temple of the Lord of Hosts. For under God, to you perhaps, and to the other military associations throughout the kingdom, we owe it, that our sabbaths are not abrogated, that our churches are not destroyed: but that our father's God, has still an habitation amongst us, and is this day exalted in the ministration of the word of Salvation, and by the devout thanksgivings of thousands of the British Israel.

Nevertheless, my much respected fellow-countrymen, suffer I beseech you, a word of serious caution, which I will give you from a Sermon preached before the Military Association of the united Parishes of St. Andrew, Holborn, and St. George the Martyr, Middlesex, by one whom I consider it an honour to call my friend. "To be found (says he) in the due improvement of those privileges for which we are contending,

contending, is essential to our character as wise men, as well as Christians. Are we banded for a party? for a humour?---or on the contrary, is it not to secure privileges of inestimable value, both civil and religious? But while we are anxious to secure them, especially the highest of them, our religion,---Should we not be equally anxious to *improve* what we secure? Suppose this house of God in which we are now assembled, to be assaulted, and the inhabitants who surround it, to rise in its defence!---Suppose, after the tumult was over, they paid no regard to its opportunities for devotion or instruction :---must not the minister say to such, For what have ye fought ;---For the *walls*, or the *worship* of this Sanctuary? Whether is greater the temple, or He that dwelleth therein? While ye neglect its services the temple itself that ye have defended, stands a witness against you. Thus it is with the best and highest of those privileges for which thousands at this day are ready to contend :---Christianity stands a witness against many of its defenders! How many in a national struggle are ready to die for religion, who *yet* are spiritually dead to it! How many spurn at a Decade, yet profane the Sabbath! How many fathers of a Country, and bulwarks of a Church, have secured every thing in both, but their *own* souls :---defended the faith, yet perished in unbelief!---*Opposed* Satan *one* way, been his captives in *another*!"

Having gone through our three general observations on the words of the text, We will now draw some particular reflections suited to our

present national circumstances, and those signal mercies which are this day the subject of our praise and thanksgiving. “ *Then sang Moses and the Children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord: for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea.---The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father’s God, and I will exalt him.*”

From what has been said, we may learn first,---how proper and suitable a thing it is now as well as formerly, to view the hand of God in our late deliverances:--- to give him the *whole glory* of them, and to improve them to the great purposes of personal godliness! And in order that we may be the more excited to this, let us recollect the alarming situation we have frequently been in, and the painful anxieties our minds have felt, during many periods of the present war, on account of the dangers which repeatedly threatened our own and a sister Kingdom! What serious ideas had we of our own perilous condition, whilst the rebellion in Ireland was raging, and when as soon as it was a little quelled, the French effected their landing in that unhappy country, and considerable reinforcements were daily expected. What a state of awful suspense were we in for several months, respecting the destination of the Toulon fleet, with the proud Conqueror of Italy:---and the safety of our own squadron which went in pursuit of Him! When
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on the second of October, (a day when it was my lot to recommend prayer for the nation, from a city pulpit) the welcome news arriv'd of that splendid and important victory:---which, together with that obtained a little after on the Irish Sea, we are now, with religious joy, most gratefully celebrating.---Oh how suitable and seasonable were both these deliverances!---not only as they respect our own internal peace and security, and the protection and safety of our commerce in distant parts of the globe;---but also, as to their probable influence in checking the ambitious designs of the tyrants of the earth; and in preserving and delivering other nations from their cruelty and oppression. Surely, this was the Lord's doing, and unless we are blinded by infidelity, or sensuality, it cannot (when all its providential circumstances are considered) but appear marvellous in our eyes.

Brethren, our late national deliverances are not only to be viewed as providential interpositions, in behalf of those who like Abraham, may be stiled the friends of God---but they ought also to be acknowledged, as merciful and compassionate tokens in favor of his enemies; for "enemies to God by wicked works" alas, there are in the British nation, and in the Christian church. And yet the language of these deliverances, respecting this ungodly nation, seems to be that in Hosea 11---ver. 8. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together."

Surely,

Surely, on considering our late national mercies in this light, we should learn secondly, to adore the goodness and the forbearance of God; to conciliate his favor by a cordial acceptance of the redemption of his Son; and to determine by his grace, solemnly to devote ourselves to him and his service. Moses, in our text, verse 2, takes advantage of the grateful sense which the people then had of the divine goodness, to lead them to engage that they would be dutiful and obedient. And this should be the fruit of those good impressions, which the mercy we now celebrate, I would hope, has made upon us. Has the Lord preserved our liberty, our property, our religion?---Let *all* be employed for him, and rendered subservient to his glory the good of others, and our own personal sanctification.

As to ourselves, brethren, let us not use our liberty for an occasion to the flesh, by rioting and drunkenness, by chambering and wantonness: a conduct at all times highly unbecoming and disgraceful, but especially in the very critical situation which, notwithstanding our late brilliant victories, the nation is this moment placed. And as to others who need our assistance, let us not withhold it from them, but give it liberally, give it cheerfully. And who could need it more or deserve it better, than the *Wives and Children of those brave Men, who were either killed or wounded on the memorable first of August?* This was a tribute of gratitude, and I may say a debt of justice, due to them from their Country; and it was generously paid by the Inhabitants of
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this Parish, on the evening of the Thanksgiving day. But, unwilling that our parochial Charity should in the smallest degree suffer by your benevolence then---The *Gentlemen of the Corps*, who with the greatest propriety made the former appeal to you, and with the greatest generosity enforced it---They, out of respect to you, and to your Minister, come forwards now; and wish to join with us in leaving behind them, a token of their Christian regard to those poor Children, who are fed, and clothed, and educated, by your and their bounty. All therefore, that I shall say on this head, will only be to remind the Congregation, that as it is now four months since their cause was pleaded, and there will be no other Sermon this day for their benefit-- we hope, they will even exceed their accustomed liberality; and not let the Children suffer by the Preacher, or from the occasion on which he this day primily addresses you.

Now, brethren, permit me with all freedom, to drop a word of general caution. Think not that after you have been at Church, and contributed to the charitable Fund, the business of the Thanksgiving is then over, and you may return to the world and the flesh as usual! This, it must be confessed, has been the too general conduct of those who have observed our days of humiliation, as well as of thanksgiving. But it is a sad profanation of such solemn seasons; it is treating the most High God with mockery and insult; it is rendering all our religious services, and all our charitable actions, displeasing to Him,

and

and consequently unprofitable to ourselves. The prophet Isaiah, or rather God himself, by the prophet, will both explain my meaning, and if needful plead my apology, for speaking thus freely, chap, 1, verse 11 to 21 : to which I refer you. In that very striking passage, threatenings and promises are blended : but it is evidently the design of the former, to dispose and prepare us for the latter. Since God willeth not the death of a sinner, but had rather he should turn from his sin and be saved : He even condescends to debate the matter with him, and as soon as the sinner is disposed to submit and throw himself upon the divine mercy, the blood of Jesus Christ is provided as a fountain, to wash away the guilt of all his sins, and to “purge his conscience from dead works, to serve the living and the true God.” An heart thus cleansed and purified is the best habitation we can prepare for him ; and to persevere in well doing, is the only effectual method of exalting and glorifying our own and our father’s God.

Let us thirdly, take encouragement from what God hath done, to trust him for the future, and to hope that he will still protect and defend this Church and Nation. The malice of our enemies, who had no expectation that we should so long stand out against them, has on every defeat become more restless and implacable, more determined and desperate. But “he that sitteth in heaven laughed at them, the Lord had them in derision.” He heard the voice of his people supplicating for their native country ; and to-day we would erect a pillar of gratitude,
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and shout aloud "Ebenezer, hitherto hath the Lord helped us." first of Samuel, chap. 7, verse 12. He hath given us victory abroad; He hath preserved us in peace, and sent us plenty at home; so "that there is no decay, no leading into captivity, nor complaining in our streets." To him, therefore, will we commit the conduct of that arduous contest in which we are still engaged. And relying on his gracious promises:-- We'll praise him for all that is past---And trust him for all that's to come.

2d. 12. 13.

Finally, my brethren, let us be thankful for our more excellent deliverance by the Lord Jesus Christ; and with the song of Moses, join also that of the Lamb! This reflection can never be unseasonable, since we are creatures to whom the most important concerns of the present life, will soon be of no account whatever. We are born for eternity; but doomed as sinners to eternal punishment, we want an eternal deliverance, by an eternal Deliverer. Such an One, the mercy of our God has provided for us; and surely his own right hand became glorious in power, when by his Son, he destroyed the works of the Devil, and overcame all the principalities and powers of darkness. And it will still be glorious in the final destruction of all the enemies of his church and people. Hear the magnificent description given of these great achievements, Rev. 15,---verse 2, 3, and 4: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the

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victory

victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.” “ This (to quote the words of a late pious Expositor, of whom I have made some use in the course of these reflections) is described as their stated employ: they celebrate the compleat victory over their enemies, and ascribe the honor of all to God. It is called the song of the Lamb, because Jesus the Lamb of God is therein celebrated, as the Author and Finisher of that great deliverance. He does for his people, what Jehovah did for Israel.

“ Let us be solicitous, that by divine grace we may be qualified to bear our part in this song :---Let us boldly oppose the yoke of our spiritual enemies, and carry on our warfare against them, till victory be compleated. In the prospect of this, let us begin the song of heaven upon earth, and long to perfect it in a better world; where no tears are mingled with the song, no murmurings nor provocations are known.---We shall there see Moses and the Lamb, and by them be taught these
songs

songs of praise, and see abundantly more of their excellency, beauty, and suitableness, than it is possible for us to do here: Thither all the redeemed of the Lord shall come with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away." God grant, my dear brethren, that we may all join that grand Convention in the New Jerusalem! ^T"To Him, be glory in the Church, by Christ Jesus, throughout all ages, world without end."

FINIS.

...of peace, and not about any more earthly things, but
...all things, that it is possible for us to do here : "Behold all the re-
...of the Lord shall come with signs and wonders, joy upon
...their hearts, and sorrow and sighing shall flee away." God grant, my
...dear friends, that we may all be in the New
...to the glory in the Church by Christ Jesus
...throughout all ages, world without end."

